2: Thevet--230
116, 757, 278

(1555) 1878

Tupinamba

They successfully treat a skin disease called pian (syphilis) with a decoction of the bark of a tree called hiuourahé or hiuouaré which they drink. [AM: Summarized]

2: Thevet--232 (1555) 1878 Tupinamba
116, 757, 278

To cure eye diseases, they cut the branch of a certain soft tree, a particular kind of palm tree, which they take home and from it distil a reddish juice which is dropped in the patient's eyes.

2: Thevet--235 (1555) 1878 Tupinamba
116, 757, 278

The fruit which they most commonly used in curing their diseases, is called nana [AM: pineapple].

2: Thevet--237 (1555) 1878 Tupinamba
116, 278, 757

They make oil from a fruit called hiboucouhu (hibukuhu) which is like the date, but not edible. They keep oil in small receptacles made from a fruit called carameno. With this oil they rub the parts of the body attacked by sandflies (chique).

2: Thevet--256-257 (1555) 1878 Tupinamba
116, 278, 757

They take a certain quantity of that bark (the bark of the tree hyuourahé), which gives a white milk when it is first stripped from the tree, chop it into small pieces and boil it in water for three or four hours, until the decoction takes on a color like pale wine. They drink this beverage for fifteen or twenty days continuously, observing some light diet. [AM: This remedy is used against syphilis].

2: Thevet--304 (1555) 1878 Tupinamba
116, 278, 752

The tree, peno-absou, bears a fruit the size of an apple and round as an egg. It is not edible, but on the contrary very poisonous. This fruit has in it six nuts of the size of our almonds, but larger and flatter. In each of them there is a kernel which is excellent to cure wounds. The natives use them when they have been wounded in war by an arrow, or in some other way.... They extract a reddish oil from the kernels by pounding and apply it to the injured part.

5: Léry--536-537 (1557-1558) 1906 Tupinamba
116, 137, 278

"But that I may present the description of the American Trees, foure or five kindes of Palme trees are found there: among which, that is accounted most common, [537] which they call Gerau, and another also named Yri: notwithstanding, as I saw none of their fruites, so, as I thinke, I eate none. Yri bringeth forth a round fruite like Damsens in the shape of a large cluster of so great weight, that it may hardly be lifted up with one hand, but the kernell onely is of the bignesse of a Cherrie, and may be eaten. Besides, in the top of these Palmes, there is a certaine white yong tendrell or branch, which we cut off, to eate the same: Philippus who was troubled with the hæmroides, affirmed, that it was a remedy for that disease, the warrantable truth whereof I leave to the Phisitians."

6: Abbeville--226 (1611) 1614 Tupinamba
116, 278, 751

The comarou-ouässou... is a tree... bearing a fruit similar to a nut... the Indians use it to protect themselves against fever; they drink it pulverized in water.

8: Soares de Souza--204-205 (1570-87) 1851 Tupinamba
116, 278, 757

In the countryside of Bahia there are plants which grow vines like the "meloeiros" which fasten themselves everywhere. They give a white fragrant flower the scent of which is like that of the flower of legacão in Portugal. The Indians eat the buds to cure syphilitic ulcers (boubas).

Peipečaba is a plant like the belverde... the Indians pound it and they put it on fresh wounds.

8: Soares de Souza--326 (1570-87) 1851 Tupinamba
116, 304, 757, 278

They cure cutaneous eruptions (buboes) by smearing their bodies with genipa or they treat them with the leaves of caraoba. When they suffer from fever they drink mingau, a bouillon of carima flour. Or they wash themselves with genipa water.

They treat abscesses and warts with the juice of herbs. When they suffer from a headache they scarify the temples. If the patient is a child, they scarify his legs. This operation is practiced by the old women with a very sharp aguti tooth.

9: Cardim--476-477 (1583-1601) 1906 Tupinamba
116, 262, 278

"Pacoba is the Fig-tree which they call Adams, it is neither tree nor herbe, for on the one side it becommeth very bigge, and groweth to twenty quarters [477] long, the stalke is very soft and full of pores; the leaves that it hath are most faire, and some a fathome long and more, all of them raced like the Velvet of Braganca, so smooth that they write on them, and so greene, coole, and fresh, that one sicke of a Feaver lying downe upon them, the Feaver is mitigated with their coolenesse. They are very fresh for to dresse the houses, and the Churches. This herbe beareth in every foote many impes, and every one of them beareth a cluster of a certaine fruit like Figs, which hath sometimes about two hundred, and when they are ripe, the foote is cut whereon the cluster hangeth, and the rest doe growe, and so they goe multiplying ad infinitum, the fruit is laid to ripen and becommeth very yellow, of a good taste, and healthfull, especially for the sicke of a Feaver, and for him that spitteth bloud, and rosted they are very pleasant and healthfull. It is an ordinary fruit whereof the Gardens are full, and there is of them all the yeere."

9: Cardim--477 (1583-1601) 1906 Tupinamba
116, 262, 278

"The herbes Murucuia are very faire, especially in their flowers: they runne upon a wall, and up the trees like Ivie, the leaves beaten with a little Verdigrease, is an onely remedie for old ulcers and the Poxe, it beareth a round fruit like Oranges, other like Egges, some yellow, some blacke, and of other divers colours and kindes. Within they have a certaine substance of kernels, and juyce with a certaine filme that covereth them, and altogether is eaten, it is of a good taste, and it is somewhat tart, and it is a fruit of some account."

9: Cardim--477-478 (1583-1601) 1906 Tupinamba
116, 262, 278

"In this Country are many other kindes of fruits, as Deaw-berries, blacke and red, Potatoes, and other rootes which they call Mangara, another called Cara, that is like to Turneps, and the stones of the earth. Of the Potatoes they make bread, and divers sweet meats, these Indians have many other Pulses, viz. Beanes, more healthfull and better then those of Portugall, and in great abundance, many kindes of Pumpions, and some so big, that they [478]use them for vessels to carie water, and they hold two peckes or more, French Beanes of many kindes, they are toothsome, and like to them of Portugall, Millet of many sorts, and of it they make Bread, Wine, and it is eaten tosted, and with it they fatten their Horses, Swine and Hennes, and there are certaine Taiaobas, that are like Cabiges, and they cause to purge. And an herbe called Iambig, the onely remedie for them that are sicke of the Liver, and the Stone. There are also many sorts of Pepper, that give a good taste in the eating."

9: Cardim--478 (1583-1601) 1906 Tupinamba
116, 278

"Jetigeucu is the Mechoacan of the Antilles, they are certaine rootes, long like Radice, but of a good bignesse, they serve for a purge, this roote is taken beaten in wine or water for the Ague: it is taken preserved in Sugar like Marmalate, it is boiled with a Henne, causeth great thirst, but is profitable and of great operation."

9: Cardim--478 [2] (1583-1601) 1906 Tupinamba
116, 278

"Igpecaya, or Pigaya is profitable for the bloudie Fluxe; the stalke is a quarter long, and the roots of another, or more, it hath onely foure or five leaves, it smelleth much wheresoever it is, but the smell is strong and terrible, this roote beaten and put in water all night at the deaw, and in the morning if this water with the same roote beaten and strained be drunke, onely the water, it causeth presently to purge in such sort, that the laske ceaseth altogether."

9: Cardim--478-479 (1583-1601) 1906 Tupinamba
116, 278

"It is but a little while since the herbe Cayapia was found, it is an only remedie for whatsoever poison, especially of Snakes, and so it is called the Snakes herbe, and it is as good a remedie as the Unicorne and Bada, Bezar stone, or Coco of Maldiva; nothing profiteth but the roote, which is slender, and in the middest maketh a knot like a button, this beaten, and put in water and drunke, it killeth the poison of Snakes; It is also a great remedie for the wounds with the Arrowes that are poisoned, when any is hurt he remaineth fearelesse and secure, drinking the water of this roote, it is also a great remedie for the Feaver, continuing it and drinking of it [479] some mornings, this herbe smelleth like the Fig-tree leaves of Spaine."

9: Cardim--479 (1583-1601) 1906 Tupinamba
116, 278

"The herbe Tyroqui or Tareroqui is a principall remedie for the bloudie Fluxe, the roots are all jagged, the branches very slender, the leaves are like Basill; the flowers are red, and draw somewhat to a ruddie colour, and they growe in the very points. Of this there is great abundance, when it is gathered it is yellow, and being dried it turneth white, it is taken in the same manner that the former. The Indians perfume themselves with this herbe when they are sicke, that they may not die, and for a certaine sicknesse that is common in the Countrie, and it is called the sickness of the worme, * it is a great remedie; it serveth to kill the worme in the Oxen and Swine, and for Empostumes. This herbe is as withered all night, and as asleepe, and as soone as the Sunne riseth, it openeth againe, and shutteth againe when it is set."

*Perhaps the worme in the fundament mentioned by Sir R. Haukins.

9: Cardim--479 [2] (1583-1601) 1906 Tupinamba
116, 278

"The herbe Embeguacu serveth much for the Fluxe of bloud, especially in women; the roots are very long, and some of thirtie or fortie fathome, it hath a strong barke, whereof very strong Cordes are made, and Cables for ships, and they are long lasting, for in the water it waxeth greene. This being taken, to wit, the barke of it, and perfuming the partie in the place of the Fluxe, it ceaseth presently.

Caa obetinga is a small herbe, hath few leaves, which it putteth forth even from the ground, white underneath, and greene above, beares a flower as big as a hasell Nut; the roots and the leaves stamped are an excellent remedie for whatsoever wounds, they use the leafe also unstamped, which being laid to the wound cleaveth fast, and healeth it.

Cobaura serveth for old sores that have already no other remedie, it is laid beaten and burnt in the wound, and eateth presently all the Canker, and bringeth a new skinne, it is also laid to, onely the leafe beaten to skinne the place."

9: Cardim--480 (1583-1601) 1906 Tupinamba
116, 278

"Guaraquimiya is the Mirtle tree of Portugall, and besides other good properties that it hath, like the Broome-rape, the seed of it is the onely remedie for the Body-wormes, and ordinarily they that eate it doe voide them presently.

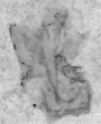
Camaracatimbae is like to the Sylvas of Portugall, it is boyled in water, and the said water is the onely remedie for scabbes, the poxe, and new wounds, and when the wounds are cured with the leaves of the Fig-tree spoken of in the title of the Trees, they wash it with the water of this herbe, whose flower is most faire, it seemeth a yellow and red Jelly-flower, and smelleth of Muske, and of these they make Pot-boughs and Nose-gayes for the Altars.

Aipo is the very Smaledge of Portugall, and hath the vertues, it is found onely about the Sea-coast, especially in the River of Januarie, and for this cause it is sharper, and not so sweet in the taste as that of Portugall, it may be because of the Seas.

There is great store of Meade-mallow in this Country, it hath the same effects, it hath certaine flowers as big as a Tester, of a very faire red, that they seeme Roses of Portugall."

9: Cardim--481 [2] (1583-1601) 1906 Tupinamba
116, 278

"Other herbes there be also that serve for medicines, as are Sow-thistles, Purcelane, Beets, Endive, Avenca, Basill, and of all there is great abundance, though these herbes have not the perfection of those of Spaine; there want no wilde Mulberies white and blacke, like those of Portugall, and great store of good Parsley, about the strands, whereof a good conserve is made; they want no Pot-flowers."



12: Magalhães de Gandavo--49-51 (1576) 1922 Tupinamba [-3]
116, 137, 278

"[AW: It is not clear whether the persons utilizing these pharmaceuticals were Portuguese or Indian, but the passage is included since the remedies were almost certainly Indian in origin.] There is a species of tree in the forests of the Captaincy of Paranambuco called copaíba (55) from which they get a balsam that is very healthful and exceedingly useful in many kinds of sickness; it has especially good effect in illnesses that come from chills, and draws out all pain, however serious, in a very short space of time. For bruises or wounds of any kind, it has the same virtue, for as soon as it is applied to them they hastily heal without a scar, in such a way that it is the exception to be able to discern where [the wounds] have been; and in this respect they have an advantage over all other medicines. [50] This oil is not easily found in these trees at all seasons of the year; nor do they attempt to look for it, except in summer which is the season when the trees produce it abundantly. When they wish to obtain it, they make cuts or holes in the trunks of the trees, from which the precious liquor exudes little by little from the heart of the tree. Nevertheless they do not find it in all the trees, but only in some of them which for that reason they call female; those which lack it they call male; and in this

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"55. Piso relates that the monkeys spent much time in the branches of these trees, and that the trees when tapped in the full moon would yield in three hours about twelve pounds of sap. He also enumerates many medicinal uses."

respect only is the difference in the two varieties; for in size and appearance one cannot distinguish one from the other. Most of these trees are found with the bark scratched by animals, which instinctively seek them as a cure for their wounds, when they are injured or bitten by some other wild animal. There is another tree different from these, in the Captaincies of Ilhéos and Spirito Sancto which they call caborahíba, (56) from which they extract another balsam: this exudes from the bark of the tree and smells most sweet.

"56. The balsam obtained from the caborahiba comes from the bark rather than from the interior of the tree, and is used by the inhabitants for the bites of animals and poisonous insects. Frei Vicente de Salvador (Annaes da Bibliotheca Nacional. Vol. 18, p. 13) [218] relates: 'that the high pontiff has declared that the balsam of the caborahiba tree is legal substance for supreme unction and chrism and, as such, it is mixed up and consecrated as sacred oil when that of Persia is lacking."

It also is advantageous for the same infirmities, and those who obtain it hold it in great esteem and sell it for a high price; because, aside from the fact that the trees are very scarçe, those who seek them run great risks from hidden enemies who infest the forest in that region and spare no one whom they encounter.

[51] Moreover, there is a certain tree in the Captaincy of São Vicente, which is called in the language of the Indians obirá paramaçacî, (57) which means 'wood for ills': three drops only of the sap serves amply as a purge and an emetic. If any one swallow a quantity such as [might be contained] in the shell of a nut, he will die without delay."

"57. Obirá paramaçacî, 'wood for ills:' I have made diligent search to identify this tree or shrub, but so far without success. Dr. A. Hamilton Rice suggests that it is the plant used by natives to poison fish in streams."